



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PSYCHOANALYSIS: A REVIEW OF CURRENT LITERATURE

By Dr. J. S. VAN TESLAAR

- I. S. FREUD. Die Handlung der Traumdeutung in der Psychoanalyse. *Zentralblatt f. Psychoanalyse*, II., 1911, 109-113.

In this paper Freud discusses some points in the technique of dream analysis bearing on the question: what practical uses may be made of the art of dream analysis in the psychoanalytical treatment of neuroses?

It is ordinarily understood that, for clinical purposes, the analysis of dreams must be thorough. This requires a great deal of time. Before one dream has been examined completely the patient returns with other dreams which appear of even greater diagnostic import. Soon the consulting physician is overwhelmed by the amount of material on hand requiring analysis, so that he can hardly do justice to it during the hour set aside for consultation. Occasionally dreams are prolific; and the patient's understanding of the incidents recorded therein is faltering and slow. The physician's effort at penetrating the source of trouble is thwarted on all sides by the patient's subconscious unwillingness to coöperate. Meanwhile dream material keeps accumulating. Under such circumstances one feels inclined to renounce all attempts at thoroughness of analysis or else is compelled to devote attention only to a portion of the material.

Freud suggests that in all such cases it is preferable to limit one's attention to what material may be dealt with properly during the hour set aside for consultation rather than abandon thoroughness. Where a new promising dream is reported it is always well to take it up even if the analysis of an older dream is interrupted and must be postponed indefinitely. In other words, where material accumulates so fast that a choice becomes necessary it is of advantage to decide in favor of the latest dream and to set aside, if necessary, observations already made in connection with an older dream.

On the other hand, one should avoid giving to the patient the impression that a new dream is expected or is in any way essential for the proper continuation of the task of analysis. Such a notion might easily focus the patient's subconscious opposition upon the field of dream memories and the fountain source of material would suddenly run dry; there would be no dreams to report. On the contrary, the patient should be made to feel that it is immaterial for the progress of the work whether any new dreams are reported or not.

It is well to bear in mind that in severe neuroses most dreams are built upon the whole pathogenic material, the details of which are unknown to subject and physician alike, so that a complete analysis of such a dream is out of the question. It is only as physician and patient get closer together and win each other's confidence that the required light from the intimate life history of the latter is thrown upon the incidents revealed in the dream. Where the whole content of a complicated neurosis of long standing is translated into the symbolical

language of a certain dream, an exhaustive interpretation of the dream is not possible at one or two sittings or in the interval between it and another, perhaps equally interesting dream. To arrive at a complete understanding of such a dream would be to unravel the whole of the series of pathogenic complexes which the experience of a lifetime has gradually precipitated into the subconscious; and this is not possible without a knowledge of the actual incidents of intimate order out of which the complexes have thus been formed. As a rule, the examiner must remove a great deal of subconscious opposition from his path before this can be accomplished. The meaning of a dream is often uncovered rather gradually, perhaps only in the course of months, by keeping in mind its main features while the patient's analysis proceeds along other lines.

When a partly analyzed dream is abandoned for a later report, little is lost because, as a rule, new dreams only represent the same material in a different and perhaps more penetrable form. A new dream may throw a new and highly welcome side-light on the same material that was studied in a preceding dream. Indeed, sometimes the best way to unravel the meaning of a particularly baffling dream is to abandon it purposely, for a time, follow the clues of newer dreams, and compare the findings from time to time.

Freud insists that for therapeutic or diagnostic purposes it is never necessary to instruct patients to write down their dreams during the night or even at the earliest opportunity in the morning. A dream which may be rescued from oblivion by this means is not likely to prove of any particular value in the task of clearing up the patient's condition. No special means for taking care of dreams are required. The dreams the patient remembers and relates spontaneously furnish the material needed for all practical purposes.

2. RUDOLF REITLER. Eine infantile Sexualtheorie und ihre Beziehung zur Selbstmordsymbolik. *Zentralblatt f. Psychoanalyse*, II., 1911, 114-121.

Reitler discusses the relations of suicidal impulse in the adolescent to the infantile sex theory of Freud in connection with the report of a clinical case which came under his observation,—a woman, 42 years of age, presenting as the most persistent and troublesome symptoms for which she sought psychoanalytic treatment, neurotic enuresis, excessive onanism, and extreme sleeplessness.

The first trouble was so severe that on account of it she was unable to travel, attend any society functions or even absent herself from home for any length of time. Her onanistic excesses were not accompanied by the usual sex phantasies or indeed by any sexual imageries. During actual sexual intercourse she remained frigid. To induce orgasm in herself on such occasions she had to contemplate in her phantasy a scene in which a man in the process of urinating played the chief rôle. Strong relations being thus established between this phantasy, or rather, the act it portrayed, and sexual satisfaction it was perhaps logical that the woman should resort to masturbation as a means of overcoming her urinary trouble.

Her sleeplessness was extreme and the author's analysis was directed especially to its solution because it was the most troublesome of the patient's symptoms. The patient believed herself extremely sensitive to noise. Accordingly, she had instituted all kinds of measures for the exclusion of sounds from the neighborhood of her sleeping room. The residence was chosen on a side street seldom visited by wagons, on an

upper floor. The rooms on each side of her sleeping chamber remained empty and securely locked up. The windows and doors to her room remained closed summer and winter, and all crevices and cracks were stopped up. Heavy portieres and curtains, cushions and carpets were distributed everywhere. But all these extreme precautions to deaden sound proved useless as she continued to pass sleepless nights. This condition of extreme sleeplessness had lasted for many years preceding treatment.

Under psychoanalytical inquiry it was soon found that not the actual perception but the fear of noise was what kept her sleepless through the nights. Under the extreme precautions she had taken she could have not been disturbed by the actual occurrence of sound. What really kept her awake was the thought that noises may occur and prevent her from going to sleep. Simple as this fact is, the patient, at first could not be induced to see the difference between actual noise and the unpleasant anticipation of it. Her manifest unwillingness to recognize this difference pointed thus clearly to a subconscious opposition against the discovery of the guilty psychic complex which lay undoubtedly hidden in this direction. This was only to be expected and served only as a sign that the inquiry was approaching the source of trouble. Patients always show opposition at such critical times. Their memory fails them or their understanding seems to be serving them poorly. The woman had been under psychoanalytical treatment long enough to understand the guiding principles of this method and was well aware at the time that if she acknowledged that not the noise but the fear of it kept her awake the next step would be to trace this fear back to some unfulfilled wish of a very intimate order. Naturally enough patients strive against being confronted with those innermost features of their psychic mechanism which are incompatible with the ethical and social standards forming the framework of ordinary conscious activity.

At this point the author suspected that there may have been a time, perhaps during her childhood, when the patient chose to lay awake nights in order to listen to some mysterious or pleasurable sounds of some kind. Later on, under the restraint of a consciousness dominated by the usual ethico-social ideals of conduct with which children become imbued she may have wanted to turn away from this shameful thing but the suppression of the effect was only partly successful even if the actual occurrence was completely rooted out from conscious memory. The accompanying affect, incompletely repressed, manifests itself now under a morbid form as fear. At first the patient denied every intimation along this line. Asked pointedly whether she had ever witnessed the sexual act among her parents as a child she did not fly at once into a defensive attitude, as subjects often do, forgetful of the maxim, *qui s'excuse, s'accuse*. Instead she couched her denials in temperate, well ordered language without undue protestation and without recourse to illogical argument to prove the impossibility of such an occurrence. In short, she did not protest too much. The manner of her denial was such that there was no reason to suspect the usual opposition which neurotics fling subconsciously across the examiner's road whenever his inquiries approach sensitive ground. It was clear that the patient had really not witnessed the sexual act among her parents as usually understood. What she did see, while a child, she could not tell, at least she remembered nothing of it at the time, but this came to the surface quite incidentally later.

Author and patient were conversing about suicide one day. She con-

fessed having at one time contemplated this act; she intended to use for the purpose her father's army revolver because, she stated, it symbolized more closely than any other means of self-destruction she might have chosen her return into her father's arms; also the man on whose account she was entertaining thoughts of suicide was an army officer, like her father, and this may have had something to do with her choice. That the patient was aware of the symbolic meaning of the pistol, in Freudian terms, at the time of this conversation, became evident by a remark she had made in the course of her story. But her suicidal phantasies centered much more persistently around illuminating gas. She liked to picture herself committing suicide by throwing the gas jet wide open. Much to the author's surprise, in relating this phantasy, the patient laid particular stress upon the noise of the escaping gas, although at the time she must have been equally aware of the symbolic meaning, of the gas pipe running horizontally from the wall over her dressing table. Questioned about this the patient retorted, not without a significant show of feeling, that it was the escaping gas and not the pipe which caused death. This was not satisfactory to Reitler. He remarked that the ball and not the revolver causes death, yet in relating that story she had laid all stress on the revolver. He undertook to explain the symbolism of escaping gas in Freudian terms and before he was through there came to the patient's mind a childhood recollection which had escaped her memory so completely that she had not thought of the incident in question even once in the thirty-five years since it happened.

She was about six or seven years of age at the time. One morning she wandered at a very early hour into her parents' bedroom and found them sleeping together. The lower part of her father's body was exposed naked. Much frightened she returned to her room, closing the door behind her so quietly that her parents knew nothing of the incident. She tried to fall asleep but could not. Instead she was thinking persistently of what she had just seen and also of the noise of escaping intestinal gas she sometimes heard from that room. As she lay awake reflecting on these matters she connected the two and gradually built up a whole theory about the manner in which "parents carry out that about which it is not the children's business to know anything." She thought of an apposition of the gluteal regions between parents in bed and an exchange of gases between them as constituting the sexual act.

This infantile sex theory had been completely forgotten. In later years it only appeared "*affektdeterminierend*" in the patient's suicidal phantasies in which the outrushing gas represented symbolically, according to the writer, the noise of the intestinal gases heard by the child in her parent's bedroom.

Further analysis disclosed a number of other phantasies and symbolic relations around the theme "gas, wind, storm=fecundation." For instance, as a young girl she wished for herself not a "deep and true" but a "stormy" love. Once, on a stormy night she experienced an unaccountable impulse to go into the street and wander about with her clothes loosened up about her so as to expose her body to the fury of the storm. She would thus catch cold and die of pneumonia,—an erotic phantasy masked under a suicidal impulse. In fact stormy weather always brought her enjoyment, "a pleasurable feeling akin to sexual delight."

Perhaps the most remarkable feature about the case is the fact that as soon as this infantile sex phantasy had been thus brought to surface and its rôle in the patient's condition explained to her, she was

completely relieved of her sleeplessness. She removed the unusual precautions against noise around her room and for the first time in many years she was able to sleep. She was even able, for the first time in twenty years or more, to renounce the use of antiphones, and ear stoppers and heavy bandages around her head. The other symptoms also showed a noticeable improvement. The recovery of sleep persisted through the interval between the solution of the trouble and the publication of the report, a period of about ten months. The belief seemed justified that the recovery was permanent.

The author quotes numerous references from comparative religion and folklore to show that, after all, the patient's peculiar infantile sex phantasy in which air, gas, or wind plays such a predominant rôle is not very unusual. In her childish phantasy the patient had built up a theory of fecundation the parallel of which is not uncommon in folklore and mythology. Even Christianity is not free of such phantasies. The bible mentions the appearance of the holy spirit, symbol of fertility, not only under the old phallic form of tongues of flame but also accompanied by storm or wind. The relation between the first breath and life is too obvious not to have been seized upon by the primitive mind; it furnishes a rich theme of phantasy and conjecture in folklore, both ancient and modern. According to a Brahmin belief, Prâjapati animated man with his lower breath while his upper breath gave life to the deities. In Eduard Fuchs' *Illustrierte Sittengeschichte* (suppl. vol., p. 289) may be seen a reproduction of the portals of St. Mary's Church at Würzburg and over it will be noted a bas-relief representing "Mary's Conception." It shows God himself in the rôle of father holding between his lips "einen langen Schlauch" the other end of which reaches down to earth and enters the body of Mary. In the Finnish epic Kalevala, the virgin Ilmator is represented as becoming a mother through the agency of the wind. Such notions are common in the folklore of many people.

3. B. DATNER. Eine psychoanalytische Studie an einem Stotterer. *Zentralblatt f. Psychoanalyse*, II., 1911, 18-26.

Emboldened by Stekel's suggestion that anxiety neuroses frequently manifest themselves under bizarre and unusual forms, the author of this communication applied the psychoanalytical method of treatment to a case of stammering which had resisted all other methods of treatment. The success was so rapid as to appear truly marvelous. Although the case had been of many years' standing, only six days of analytical treatment were sufficient to accomplish a cure after years of special treatment by other methods had failed completely.

The patient was thirty-six years of age at the time of the analysis. He thought his condition was due to his being frightened by a large dog when he was about eight years of age. His mother attributed his condition to diphtheria from which he had suffered one year later. The process of analysis was begun without any unnecessary loss of time and proceeded rapidly as the author enjoyed the patient's complete confidence from the very beginning. Without this the result would probably not have been quite so prompt. As soon as the plan of treatment was outlined the patient plunged into the most confidential features of his personal life history, beginning with his earliest recollections. At six years of age he had already been addicted to masturbation; and he had attempted coitus-like relations with his sister, a little girl of four. Soon afterwards his sister died. It produced a painful impression upon him, and ever after the recollection of his deed

brought him many remorseful pangs. He was very pious; yet he did not dare confess to anyone his trouble; and this aggravated his mental condition. Though no one knew his secret, he feared that some day he would be found out and this would mean everlasting scorn and ruin. The memory of his nefarious act stretched like a red string through all the mazes of his life experience.

Here are a few examples of his speech trouble. In reading gender terms, *der* and *die* became *du*, especially when he failed to concentrate his mind upon the task in hand; *ihm* became *ihn*; and *ihr*, nearly always, *ich*. The patient recalled having had the same difficulty during his school period. His trouble evidently began with the pronunciation of particles of speech denoting gender. He confessed that particles like *der* and *die* reminded him of his early misdeed; and whenever they occurred in the course of his speech he faltered and stammered. Gradually the difficulty spread to many other words denoting gender until there was quite a constellation of them. Thus gender-bearing nouns became also the bearers of the secret of his soul and witnesses of his guilt. Every word denoting sex caused him to falter and stammer in his speech. All this was explained to him in Freudian terms and his conscience was assuaged and freed of the burden of self-reproach. The result was that the speech difficulty cleared promptly.

The word *anstossend* also presented difficulty. The patient invariably read this word *angestossen*. Questioned about this, he declared "*er hatte die Empfindung im Leben überall angestossen zu sein.*" With this explanation and the author's reassuring counsel this trouble also disappeared.

Under the circumstances it was only natural to surmise that a similar pathogenic memory-complex was at work behind every other word, whose reading or pronunciation presented marked difficulty. Consequently each important troublesome word was taken up in turn; its free associations, and the memory pictures it evoked were analyzed as minutely as possible. Here is an example: *Osterfeiertage*. The patient was able to pronounce this word only after several unsuccessful attempts. Asked about the memories which the word brought to his mind, the patient recalled, for the first time since he had grown up, a painful scene which he had witnessed as a four-year-old boy, on Easter day. He saw his father brutally attacking his mother for having dared to disobey his orders not to have anything to do with her sister who had given birth to an illegitimate child. He saw himself kneeling at the feet of his dearly beloved mother while his father was heaping abuse upon her; and he experienced once more, almost in its original intensity, the hatred of his father which that painful scene had originally evoked. He could still recall the unspeakable epithets and insults although more than thirty years had elapsed, and he had never thought of the sad occurrence in the meantime. The dramatic intensity of the situation was heightened by the fact that he was very much attached to his aunt, an affection which was not without its sex elements, according to the patient's own spontaneous avowal. Also, throughout his life, the patient was extremely devoted to his mother, while towards his father he felt an equally strong repulsion.

A number of other confessions follow, pertaining mostly to the patient's numerous love affairs and his intimate sex experiences. Some of his amorous adventures were carried out under circumstances which weighed heavily on his conscience later. He worried over them, felt he had done wrong and, being of a religious disposition, he feared that punishment in some form would reach him sooner or later.

The lengthy confessions over, the author explained point by point the relation of the various memories recalled to the patient's symptoms and appeased his conscience with proper reassurances. After one week of this treatment, as has already been stated, the speech trouble was overcome completely.

4. N. VASCHIDE. *Le sommeil et les rêves*. Paris, 1911, 305 pages.

The author of this work had published at various intervals since 1898 a number of papers on sleep and on dreams. After his death, in 1909, his papers were gathered together, and they form the present volume in the *Bibliothèque de la philosophie contemporaine*.

These papers fall into three groups. The first group deals with the subject of sleep proper, and outlines the various hypotheses which have been proposed, notably the circulatory, neuro-dynamic, biochemical, toxic and biological theories. The psycho-physiology of sleep and the rôle of attention are also considered briefly. The second group, also historical and expository, deals with dreams and especially with the experimental sides of the problem. Here are recorded the well-known theories of Maury, Marquis d'Hervey de St. Denis, Mourly Vold and Freud, as well as the particular technique of inquiry upon which these theories are based. The author's own observations and technique are given in the third part. Interesting as they are, most of these observations are not empirically established. When we are told, for instance, that a determination to awaken at a certain hour disturbs sleep and usually leads to one's awaking earlier than the set time we must regard it as an empirical statement, although the author does add that during a sleep from which we wish to awaken at a certain time there is an acceleration of the cardiac beat. We are also told that dreams are lighter and more logical during day time than at night; that the structure of a dream is related to the depth of the sleep; but these are well-known facts.

The commonly accepted belief that 'thoughts fly faster during sleep' is doubted by Vaschide. He claims to have found that a brief period of amnesia occurs immediately upon awakening; it occupies an interval of one-tenth of a second to two or three minutes. This discovery should prove of highest importance in the study of dreams if it can be substantiated. The recollection of a dream within a dream is ascribed to autosuggestion. The volume contains no other suggestions strikingly novel or original. Even the notion of a brief amnesia between the sleeping and the waking state is not new. Vaschide's merit in its connection consists in furnishing, apparently, scientific evidence or sanction for this old belief.

The 'conspiracy of silence' which, according to the plaint of his pupils, surrounded Freud's *Traumdeutung* is certainly at an end. Freud's work is given a prominent place in this volume. Vaschide ranks it, with the work of Maury, as the most systematic and thorough inquiry into the realm of dreams. Vaschide makes a great deal more of Maury's theories than the facts warrant. This may be easily explained as an instance of French bias, perhaps brought about logically enough through Vaschide's greater familiarity with the literature of his adopted country. Maury did not formulate anything like a complete fundamental theory of dreams, such as Freud's. His chief merit lies in a number of keen conservations, but they are far from forming a complete system. We learn from Maury, for instance, that olfactory dream hallucinations are especially common in the prodromal stages of psychoses. Nothing more is said about this matter. A similar

observation by Freud, namely, that the olfactory sense is abnormally developed in neurotics (in his *Bemerkungen zu einem Fall von Zwangsneurose*) is explained by reference to a well-ordered system of psychological notions.

Diametrically opposed to Maury's position that dreams are the product of psychic automatism stands Marquis de St. Denis, another French writer of whom Vaschide is disposed to think very highly. The somewhat eccentric work by St. Denis entitled, "Dreams and How to Control Them," embodies some very ingenious observations, but unfortunately their value is considerably lessened by the circumstances under which the observations were made. The author was interested in finding a method of controlling dreams. The objectivity and accuracy of his observations must have suffered in consequence. Vaschide is convinced that we cannot so much as control the hour of awaking without interfering with the course of dreams; and in a work like that of St. Denis, undertaken with the avowed purpose of finding a method of controlling dreams, it would be difficult to overestimate the influence of suggestion.

But "Dreams and How to Control Them" is not without its merits. It is one of the first works conceived in a scientific spirit which starts with the premise that there is method and meaning to every dream, no matter how complicated, and that we ought to bend our efforts to understand dreams as a peculiarly suitable means of getting at the workings of the human soul. In fact, its author went so far as to maintain that the true character of persons, especially of women, may be perceived more correctly through the understanding of dreams than through a knowledge of their conscious activity. While St. Denis has framed no such fundamental conceptions as Freud's *Traumdeutung* the merit of having anticipated some of its important conclusions belongs to him.

No review of a work on dreams would be complete nowadays without a reference to the author's attitude towards Freud's theories. Vaschide's account of them is sympathetic so far as it goes. Strange to say, in this account the sexual factor is hardly given the import it bears in the original theory. A dream of Ernest Renan, dating from the early sixties, is rescued from the forgotten pages of literature and is psychoanalyzed, but incompletely. The author regrets that Freud's *Traumdeutung* is not better known in France.

5. JOHN MOURLY VOLD. Ueber den Traum: Experimental-psychologische Untersuchungen. Herausgegeben von O. Klemm. Leipzig, Barth, 1910, 435 pages.

We are witnessing an almost unprecedented revival of interest in the subject of dreams, judging by the number of books that have appeared recently on the subject. Certainly not since the early sixties have there been published so many works on the subject at any one time. True, most of these works consist chiefly of historical accounts of the problem; they furnish excellent general surveys and add little that is strikingly new to our knowledge; but there are a few notable exceptions, especially among the books dealing with the experimental side of the problem. Among the latter, Mourly Vold's work deserves to be singled out as perhaps the most thorough and painstaking. It is based on personal observations carried out by the author over a long period of years, also on the observations of a number of students under his direction; and the work is a fair example of scientific perseverance. The results obtained by the author may be adjudged rather scant when

contrasted with the amount of labor they have cost but this only adds to the merits of the author who has chosen such a thankless field for his scientific labors.

A review such as this work deserves would be out of place here; only a few points of special interest from the Freudian standpoint of dream analysis will be noted.

Vold found that in dreams facial hallucinations may be due to sensory stimulation of other bodily regions, just as in the waking state. Any cutaneous-motor stimulation, no matter on what portion of the body it may be located, may give rise to facial hallucinations. These hallucinations are more frequently caused by such peripheral stimulations than by excitations of facial regions directly. In other words, stimuli involving directly the retina or ocular muscles or other portions of the ocular apparatus play only a secondary rôle in the psychogenesis of facial hallucinations. Between the facial hallucinations in either dreams or the waking state and the facial and other hallucinations of psychopathic states there exists, according to this Norwegian writer, a very close psychogenetic relationship. Freudians who have been criticized severely because of their tendency to apply the psychic mechanism revealed in morbid states to the analysis of normal psychic activity will welcome this view as implying a vindication of their position.

Another of Vold's conclusions which will be greeted with a great deal of satisfaction by the pupils of Freud is that concerning the origin of dream hallucinations. He finds that these are frequently built around childhood memories. For the explanation of hallucinations during which objects are seen moving passively through space Vold assumes a special psycho-motor state, a generalized feeling akin to sexual excitation. This is particularly true of the state accompanying the vision of things swaying in space and of dreams in which one finds oneself floating along smoothly or flying through air. Sexual excitation manifests itself in dreams and hallucinations through a peculiar state of muscular tone; it gives a feeling of strength, of muscular vigor and of general well-being not easily described. This is the reason why such dreams are most common during puberty. They are often encountered also during convalescence from disease with the return of the patient's strength and vitality. The paintings representing saints in a state of ecstasy, and many of the so-called spiritistic phenomena belong to this category. Witches and charmers who are represented as riding through space, etc., are hysterical subjects with strong sexual leanings.

6. L. LOEWENFELD. Ueber die Sexualität im Kindesalter. *Sexual-Probleme*, VII., 1911. 444-454; 516-534.

Loewenfeld was among the first writers to oppose Freud, in the middle of the nineties. Unlike others, he did not attack psychoanalytical views in a prejudiced spirit but on the basis of counter-proofs and with scientific arguments. This makes him an honorable opponent and renders his views particularly interesting.

The present contribution is a brief discussion of Freud's theory of infantile sexuality as developed in the *Drei Abhandlungen zur Sexualtheorie*. He wonders how Freud conceived that *das Ludeln* is always an occasion for sexual excitation in children or that onanism is a universal trait of infancy. According to his observations upon children this is not the case; nor are pollution-like excitations as common among children as is maintained by Freud's school.

Concerning the inclination of children to uncover themselves, Loewenfeld states that it is by no means a universal trait, nor need this tendency of children be interpreted in the same sense as the more significant forms of exhibitionism. Why would it not be more simple and equally satisfactory to look upon the tendency of children to uncover themselves as due simply to the pleasurable feeling which freedom from cumbersome coverings naturally gives? In the same way their 'exposure' instinct may be explained without recourse to any fanciful theory as due to the children's natural learning instinct and great curiosity. These traits are universal enough so that it would not be far-fetched to ascribe to them the tendencies which are characteristic of childhood instead of having recourse to very elaborate hypotheses. Children are naturally curious about everything that comes within the reach of their senses. What is more natural than that they should extend the same curiosity to certain regions of their body? Even a certain degree of 'exhibitionism' would be admissible on this score, and would not necessarily imply erotic tendencies.

As to fear, it is by no means certain that it stands in such close relationship to sexuality as Freud would have us believe. Infantile fear may be only the natural consequence of ignorance, the realization of complete helplessness in the presence of the unusual. Freud assumes that the erogenous character of the excretory zones of the body is realized early during infantile life; but Loewenfeld denies that this is frequently the case. According to the latter's experience with children, the erogenous character of these zones may not become manifest earlier than the school age, and even then, the sexual awakening may proceed without any of the portentous consequences described by Freud.

The infantile "*Analerotik*" which, according to Sadger, is the most common form of sexuality in childhood is looked upon with extreme scepticism by the writer.

7. P. NÄCKE. Ueber tardive Homosexualität. *Sexual-Probleme*, VII., 1911. 612-634.

Under 'belated' homosexuality the author conceives the homosexual tendencies which appear late in life in persons who have first experienced hetero-sexuality, or bi-sexuality with the hetero-sexual component predominant.

The author thinks that genuine cases of this kind are rare. The subjects belong to the group of bisexuals. Homosexuality cannot be aroused through improper associations, lewd suggestions of corrupt companions, like other vices; homosexuals are born, though the trait may appear only late. There is no such thing as acquired homosexuality. Most cases which manifest themselves late in life are instances of 'pseudo-homosexuality.' True homosexuality breaks out early. The best guide to a differentiation between the two forms is furnished by the subject's dream life.

These are in brief the author's views on the subject. The case which furnishes this opportunity of discussing them is one of infantile repression, in Freudian terminology. Of course the subject was bi-sexual; the analytical school of psychology recognizes no alternative. It looks upon mono-sexuality as a myth. With the author's view that homosexuality does not necessarily imply degeneration, Freudians will agree; but they will probably refuse to accept the new term which Näcke introduces. What is there really to distinguish his 'belated' homosexuality from the ordinary form? The time of outbreak of a homosexual trait

does not create a new type. Even the term 'pseudo-homosexuality' is of doubtful clinical value. Moreover, its introduction weakens the author's views concerning the psychogenesis of these sexual traits because it implies a serious contradiction. Nothing can be gained by making such hair-splitting clinical distinctions.

8. A. J. STORFER. Zur Sonderstellung des Vatersmordes. Eine rechtsgeschichtliche und völkerpsychologische Studie. *Schriften zur angewandten Seelenkunde*, No. 12, 1911, 34 pages.

Storfer's study of patricide is an application to social psychology of some of the fundamental psychoanalytical principles. It starts with a brief historical account of the development of the notion of crime as a social concept. The author's standpoint is that hunger and love have been the two dynamic agencies which have shaped all associations between men from the earliest hunting groups on, including all family ties. The endeavor to satisfy the primal instincts as thoroughly as possible required a certain economy of action; and this introduced the principle of personal sacrifice for the greater good of all. The passing of the stage which may be described as having been characterized by the *homo homini lupus* rule of action over into a condition in which man learned to act as a *ζῷον πολιτικόν* brought about a certain limitation of personal freedom. The majesty of 'self' was counterbalanced by that of the almighty 'we.' As the various principles of utility shaped themselves the social requirements predominated, and acted as a safeguard against the more circumscribed selfish motives of the individuals as such. Any deed which was deemed by the majority of the group, consciously or otherwise, as detrimental became unsocial and was branded with some distinctive term denoting disapproval, irrespective of individual regard or interests. We have not as yet realized in practice an ideal concept of crime based on the broadest social significance of the term. This remains to be accomplished by an order of society to which true eugenic ideals will be more fundamental as guiding principles than they are in our present social organization.

The old notion that primitive people obeyed commandments and avoided crime because this was in accord with divinely prescribed law has been entirely exploded. Modern science has replaced it with the conviction that every juridico-social or religious proscription was, at bottom, only the projection of some human wish, and embodied the expression of the dominant interests of society at a certain stage in its evolution, such as the family, the group or clan, the caste, the city, the nation or state. Thus legal and religious beginnings have a common history.

Mythology represents the fossilized remains of a social and ethical order whose characteristic traits are older than any period of which we possess distinct historical records. Through the study of myths and primitive religion we learn something about the ways in which our earliest ancestors thought and acted. It was therefore a happy thought to call mythology the palæontology of ethics.¹ The historical value of legends and myths may be small if one considers only the incidents recorded therein as such, but for the reconstruction of old beliefs and ethico-social ideals they furnish an unlimited wealth of material, as has been pointed out, among others, by Bernhoff.² This is especially true of mythological data.

¹ MAKAREWICZ, *Einführung in die Philosophie des Strafrechts*.

² *Ehe und Erbrecht d. griech. Heroenzeit*, *Zeitschr. f. vgl. Rechtswiss.*, XI, 322.

A definite conception about religious beginnings must precede any attempt at interpreting the inception and evolution of ethico-legal notions and ideals. If one admits, with Bastian for instance, that the psychological source of religion is fear,—the fear of the many demoniacal powers with which primitive man must have thought himself surrounded,—then one may accept without question the hypothesis that flows from it that “*das Mordverbot sei eine naheliegende Rückwirkung der dämonischen Bevölkerung der Natur und der dämonisch bereits empfundenen Zustände des Seelischen.*”³ But the author of the present study points out that, among primitive people, fear of demoniacal powers and fear of murder are by no means parallel developments. On the contrary, the killing of an enemy is a virtue, which like many another, springs from necessity. What is more, among some primitive people whose struggle for survival was particularly severe on account of the meager means of subsistence available, economic necessity developed the custom of killing off the old and feeble. In the same way we must look to economic and other social-utilitarian causes for an explanation of the earliest religious and juridical customs and beliefs.

Freud, in recent years, has emphasized again the analogies between individual psychic activity and the mechanism of social psychology and has contributed to the subject a wealth of suggestions, most of which remain as yet to be worked out. In one of his minor contributions entitled “*Zwangshandlung und Religionsübung.*”⁴ Freud states: “*Ein fortschreitender Verzicht auf konstitutionelle Triebe, deren Betätigung dem Ich primäre Lust gewähren konnte, scheint eine der Grundlagen der menschlichen Kulturentwicklung zu sein.*” This is in accord with the well-recognized fact that even the earliest forms of religious customs imply a certain sacrifice of individuality. It shows, in general traits, the psychic factors at work in the process of crystallization of religious beliefs. Consider, for instance, the custom of setting aside a portion of land for the use of divinities and the rich gifts and sacrifices to invisible gods while the community is carrying on a precarious existence. These illustrate the inhibition of selfish instincts and show how broader principles of sacrifice to ‘higher duties’ are introduced.

The heroes and divinities of mythology are surrogates of the people’s suppressed wishes and phantasies. Religious traditions illustrate the hidden mechanism of the social mind. This explains why the life histories of heroes and of divinities are rich in unethical incidents and plots of a repulsive nature. Wundt⁵ states that ‘objectification of the people’s own consciousness’ is the source of all myth-formation, and that in this process man shifted all his qualifications, even the worst, greatly magnified, upon divinities created for this purpose. The analytical psychology of Freud substitutes for Wundt’s objectification of consciousness the ‘creative power of subconsciousness,’ and maintains with particular stress that no magnification of any traits occurs in the process. The traits ascribed by man to his god, from the best to the very worst, are those which live in his breast, either as remnants of his long past or as aspirations of his own future. In the psychic mechanism of the individual Freud has found that the unwelcome, forbidden wish is transposed and sometimes projected outward and upward. A study of myths and religions shows that the same mechanism is found in

³ BASTIAN, *Zur Mythologie und Psychologie der Nigritier*, p. 160. In this connection, ‘*dämonische Zustände*’ refers particularly to dream and disease.

⁴ *Sammlung kleiner Schriften*, F. Deuticke, Wien, 1909.

⁵ *Ethik*, 3rd ed., I., 52.

folk-psychology. Not only do religious commandments and proscriptions represent what is socially undesirable at a given stage in the evolution of society, but the life histories of all religious heroes, from the earliest mythological divinities to Christ, show a transfer 'upward' of what is incompatible with man's sophisticated notions of morality and is therefore forbidden. Consider, for an example, the following instance: People living in an order of society in which the family organization is basal and the powers of the *pater familias* supreme, look upon patricide, naturally enough, as the blackest crime of which one could be guilty, yet they are the very people who represent their divinities as guilty of it.

It appears that among primitive peoples individual life was not valued highly. In a state of society in which war was of perpetual occurrence murder could have not been a very serious offence. Where enemies abound and the struggle for survival is at its keenest, killing in order not to be killed is a necessity. Even before the Marxian materialistic conception of history was formulated, the view was expressed by no less keen an observer than Voltaire, that war was at bottom a question of theft.⁶ The occasional snuffing out of a human life could not have been looked upon as a very portentous affair in those unstable days of continuous warfare. The bellicose disposition of primitive people is further illustrated by their well-known mistrust and suspicion of all strangers. There is a deep psychic reason for this. Subconsciously, if not otherwise, every stranger is regarded as an eventual competitor in the struggle for existence or as a possible sexual rival. These are the two greatest motivations of man's earliest struggle on earth; and they have remained largely so to this day. It is interesting to note that a similar subconscious motivation has been ascribed to the child's instinctive dislike for or fear of strangers, and to the similar peculiarities of mental defectives. Their otherwise unaccountable mistrust varies, as is well known, from slight antipathy to marked hatred and a desire to kill the stranger. The friendly reception of strangers is a late development in the evolution of men's relations with each other, a distinct mark of sophistication. It was a natural sequence of the development of commercial exchange and similar pursuits. With the custom of exchange the first substantial step was taken towards the internationalization of law; it marked the beginning of the transfer of *hostis* into the quality of *hospes*. Indeed, it is not by accident that the words *host* and *hostile* are traceable to the same root. This change had a tremendous influence upon the course of social progress. For one thing, it introduced, besides the notions of 'I' and 'we,' a third, 'host,' belonging to the same category. Henceforth a host could also enjoy certain rights and privileges in the midst of the social group; not all strangers were alike enemies.

The principle of unlawful murder within the community must have been introduced by way of contrast between the rights and privileges of the 'classes' or categories mentioned. If the *host* appeared in the quality of *hostis*, or was adjudged thus, during turbulent days of warfare and reciprocal suspicion between allied groups, it was no doubt proper to kill him. But the sanction of the group probably did not extend to the murder of other members within it, except, of course, in those instances where lack of food supply or similar conditions made the removal of such unproductive members as the old and the feeble a desirable measure of relief and the custom of killing them off grew

⁶ This expression was paraphrased by Proudhon in his famous definition of private property: '*La propriété c'est le vol.*'

as an ethico-religious ceremonial. But there was one form of murder which must have been guarded against by all the means at command in those days, namely the killing of the chieftain, the man in whom centered all the social authority, all the power and prestige of the group. An attack upon him meant an attack upon the whole community; it savored of a social calamity. Such a crime must therefore have stood out as the blackest imaginable. The deed was nothing short of treason. To this day, treason is still the highest crime of which a man may render himself guilty, and it calls forth summary punishment. Garofalo calls it the natural crime. The moral difference, where the physical deed was similar, must have been perceived in some way even by those primitive men to rest in the relations between the agent of the crime and his victim. In that stage of society in which the family was the social unit, forming a sort of state on a small scale, and the larger community was but an aggregate of such states, with the father in each as the head, rebellion against him must have been looked upon as the equivalent of political treason and patricide must have been of all forbidden deeds, the vilest crime. Even after the family ceased to be autochthonous and was succeeded by other forms of social order, the old odium attaching to patricide must have survived in folkthought, especially in communities, like Rome, in which the family continued to be, in many respects, the basis of the whole social organization.

With the *pater familias* representing the powers of the state and patricide political murder *par excellence*, the killing of the father, was probably the first publicly forbidden form of murder. History, archeology, ethnology, jurisprudence and the psychology of the subconscious mind of childhood bring evidence from widely separated fields substantiating this point. The particular forms of prohibition and the formulation of preventive and punitive measures can be understood only in connection with the economic and other social conditions of the respective people, and on the basis of analytical psychology.

Two very significant facts may be mentioned as illustrating these principles and their wide range of application, when considered in conjunction with each other. Among the earliest politico-religious regulations of the Babylonians, Assyrians, Egyptians, Greeks, Romans and Chinese alike (and almost every other nation that might be mentioned) we find specific and unusually severe punishments provided for offences against the head of the family, that is, the father. On the other hand, it will be found that the gods of all these nations have been represented as guilty of all kinds of offences against the father, including murder. Moreover, there are legends among many Indo-European peoples of occurrences in which the son drove the father from the seat of power in the family and usurped his place. The most precious possession that went with the coveted place was woman. Nor is it easy to distinguish between the chief wife, the concubines and the slaves of those times. At any rate, among the Indo-Europeans it was not uncommon for the son to inherit his father's concubines and women slaves, even if traces of his marrying also his father's chief wife, that is, his mother, are not so frequent. Certain it is that among the Lithuanians and Prussians, for instance, the son was not forbidden to marry his step mother and this custom of intermarriage between children and foster parents was also known among the Anglo-Saxons.

Thus yearning after power and particularly for the sexual privileges which it brought were the psychic motives which led to patricide in the early cultural states of society. Kohler¹ makes a comparison which

¹ Holendorfer-Kohler, *Enzyklopaedie*, I., 6.

throws a flood of light on the biológico-psychic origin, import, and consequences of changes in social control when he states that "*Jedes Recht ist ein Oedipus der seinen Vater tötet und mit seiner Mutter ein neues Geschlecht erzeugt.*" Kohler's reference to the Oedipus myth was incidental; but the analytical psychology of Freud insists that it is more than a figure of speech. That it embodies a literal truth. The Oedipus myth represents the incest phantasy of a nation, and is a paradigm which furnishes an important starting-point for the psychoanalysis of the relations between children and parents. "Many men there are," runs a remarkable statement in the Oedipus tragedy by Sophocles, "who have seen themselves in dreams mated to their mothers." Thus incest phantasy is openly recognized by the Greek mind. The plot of Shakespeare's Hamlet is also believed to rest upon an incest phantasy.⁸

The rivalry between father and son, the young hero and the ugly king, furnishes the plot for many myths and folk-stories among the most varied nations. This is only natural to the naïve mind of primitive people since the patriarchal family-state was not the earliest form of family organization. It was preceded, as is well known, by hetærisim (promiscuous, or clan marriage) and by the matriarchal form of organization. No wonder that incest phantasies are universally distributed and regularly projected or transferred by the people to their deities and mythical heroes. Every one is familiar, for instance, with Caesar's statement about the Britons, in his *De Bello Gallico*: "*Uxores habent . . . inter se communes . . . parentes cum liberis.*" This promiscuity was stopped only by the advent of the patriarchal form which also led ultimately to monogamy. But such a radical change in the sex relations between the members of the family or clan, was not possible without strong psychic repressions. Custom and law, religion and superstition enforced the new order and added force to the psychic repressions. One of the formal results of this was that members of the families became sophisticated; filial piety, especially toward the father, came to be looked upon as a particular virtue. Still, early infancy is free from it, for, as Lafontaine has said, "*cet âge est sans pitié.*" According to certain recent Freudian deductions, this should be found to be true also of the early age of nations.

In the patriarchal state the manifest glory and power of the *pater familias* consisted chiefly in his sexual privileges; these, at an earlier period, had been shared by all the adult males of the family more nearly alike, hence the sense of rivalry between father and son, hence the incest phantasies, the symbolism of childhood, the dreams representing patricide. Hehn's report in his "*De moribus Rhutenorum*," of a young man who told with considerable pride that his bride had been rendered pregnant by the Batjuschka, the master, his father, is very significant because it throws additional light on some possible privileges of the *pater familias* during the patriarchal state and indicates his absolute powers. It is quite possible that the land master's much discussed *jus primæ noctis*, during the later, feudal-economic state, may have been a remnant of the original privileges of the *pater familias*. Indeed the land-lord exercised the same absolute rights over his community as the *pater familias* of old over his circle; in a certain sense his was a makro-family over the members of which he held the same despotic powers.

⁸ "*Hamlet ist ein Eckpfeiler in der Entwicklungsgeschichte von Recht und Sittlichkeit.*" Kohler, Shakespeare vor dem Forum der Jurisprudenz, p. 189. See also Ernest Jones, Das Problem des Hamlet und der Oedipus Komplex.

It is interesting, in this connection, to note that *pater* and *πατήρ* mean originally the master, he who nourishes, and not father in the modern sense. This may be seen further from the relation of this term to *potestas* and *δεσπότης*; In other words, during the patriarchal family organization the biological rôle of fatherhood was rather obscured by the juridico-social function. The master and head of the family was surrounded by special protective regulations, under the sanction of custom and religion. These were measures of state, directed against treason within the social body. It is extremely characteristic that *ἄγος* treason is the very term with which Kreon brands the action of Oedipus who kills his father and marries his mother.

If we turn to modern political crimes, plots, treasons and regicides, we find a strong and hitherto unexplained connection between the sexually motivated family conflicts and strife on the political field. Let this example suffice: One of the greatest epidemics of political murders in modern times was that which accompanied the rise of Russian nihilism. All the authentic documents that bear directly upon this movement indicate that it was as much a rebellion against old family conditions as against the old form of government. Turghenieff wrote a novel which was the first to give expression to the nihilistic tendencies of his day. In fact this is the work in which the word nihilist occurs for the first time. The Russian revolutionary youth borrowed from this novel the term which they applied to themselves and their movement. The title of this novel is '*Fathers and Sons*.'

Roman Patricide. The oldest Roman document referring to murder is the statement by Numa Pompilius: '*Si quis hominem liberum dolo sciens morti duit, paricidas esto*.' Why a murderer should be thus branded as a patricide is a problem which has led to endless controversy. A review of the etymological discussion of this expression, supplemented by an analysis of what historical documents are available, leads Storfer to the following conclusion: In the earliest times patricide probably meant the killing of any member participating in the sexual life of the social group; in patriarchal times this term was restricted to the murder of the head of the family; since Numa Pompilius it was again broadened to include the murder of any free citizen; and after the Roman republic it was once more restricted to mean the assassination of blood relations.

Animal symbolism in the Roman ritual of punishment for Patricide. For patricide, occasionally for the killing of other blood relations, the traditional punishment towards the end of the republic at Rome and during the imperial age was the *poena cullei*: the murderer was sewn up in a sack together with a cock, a dog, an ape or a snake and thrown into the ocean. This curious custom points to an early sexual implication of the offense. It is no doubt a survival of the early period when the sex factor was preëminent in the motivation of the deed.

It is well known that punishment and sacrifice, legal ceremony and religious symbolism, stand in very close relationship, having had a common origin. The Latin term *supplicium*, for instance, means *sacrifice* and also *capital punishment*. Every punishment is a ceremony motivated formally by the desire to appease the wrath of some deity who may have been offended through the deed but the ceremony also roots psychically in a deeper motive, namely, the satisfaction of the punishers themselves who in this manner abreact their own pent-up feelings. The ceremony, whether sacrificial or punitive, whether religious or legal, has the same object from the standpoint of social psychology, namely, the reëstablishment of psychic equilibrium. The cere-

mony is as complex and as impressive as the repressed phantasy complex to be abreacted is strong and deeply rooted.

He who kills his father is thrown into the ocean so that he may never reunite himself with mother earth, after being first sewn up with a dog, cock, ape or snake—symbol of the sexual import of his deed. Every one of these living creatures stands for sexuality in folklore, myth and religion. Storfer quotes numerous references from these three sources to illustrate this point. He concludes as follows: "*Dadurch, dass Hund, Hahn, Ape, und Schlange mit dem Vatermörder ins Meer geworfen wurden, dadurch, dass ihre Vereinigung mit der Muttererde verhindert wurde, sollte also die Empörung gegen die patriarchalische Gewalt, die Auflehnung gegen die sexuelle Omnipotenz des Vaters, der psychologische Rückfall in den Hetärismus gerichtet und gesühnt werden*" (p. 33).

9. F. WITTELS. *Tragische Motive: Das Unbewusste von Held und Heldin*. Berlin, E. Fleischel & Cie, 1911, 165 pages.

In such works as Abraham's *Traum und Mythos*, Rank's *Geburt der Holden*, Ricklin's *Wunscherfüllung in Märchen*, and Storfer's *Sonderstellung des Vatermordes*, the results of Freudian analysis of the mechanism of individual psychic activity are applied to the study of phenomena of a psycho-social order. This is done on the reasonable assumption that the working order of the 'social mind' is at bottom governed by the same rules as the mind of the individual.

The present work by Wittels, author of the excellently written volume entitled '*Die sexuelle Not*,' represents a similar attempt to apply the analytical data of Freudian psychology to the field of letters and specifically to the motivation of dramatic plots. Wittels starts from the premise that the transfer of affects is a most common psychic occurrence. He also accepts the whole Freudian notion of the subconscious. With these two hypotheses as a basis, he formulates a rule which is to explain the psychic motivation of plots, practically as follows: The cause of all tragedy is the break into consciousness of the illogical and unethical subconscious self.

This broad generalization is illustrated and reiterated by references to many of the world's best known literary and dramatic plots. Brutus kills Caesar not on account of his great love for freedom, but because of his subconsciously acting hatred towards his father, his sexual rival, his mother's 'betrayers.' Rhodope condones the killing of Kandaules and then dies. The apparent reasons for this tragedy are humiliation and revenge. But psychoanalysis alone reveals the true reason: Kandaules became the surrogate, the bearer of Rhodope's subconsciously motivated phantasies and wishes. His death symbolizes her realization that she must part with them; hence his murder and the true motive for the tragedy. In like manner is to be explained Kandaules' act of exposing Gyges before his wife. Kandaules does this not out of sheer recklessness; he is led to the act by motives which he himself does not realize. The truth is that his wife had lost all charm for him, and Kandaules was prompted subconsciously to create an embarrassing situation for her,—a situation that may prompt her to commit a serious breach of marital ethics and furnish him with grounds for separation. Medea kills her children; again the formal reasons appear to be jealousy and revenge. But the real, subconsciously active, psychic motive is Medea's wish to be once more as young, pretty and attractive as when Jason first knew her. Why are such men as Macbeth attracted to women like Lady Macbeth? Because men who, for any reason, have

subconscious inclination to murderous deeds are always attracted by women capable of fanning their hidden tendencies which clamor for expression into an uncontrollable impulse so as to become abreacted. Such women as Judith, Charlotte Corday or Joan of Arc are impelled to deeds of heroism by suppressed erotic impulses. The political and patriotic reasons are merely formal. The true motives are hidden deeply in the subconscious. In the same way, religious devotion and saintliness are but a veil for latent sex impulses, a mask under which these are given free rein.

These and similar explanations are some of the consequences of the author's generalization. It will be seen that his formula is broad enough to be applicable to every known plot in the world's literature; but it may be that its very breadth divests it of concreteness. Moreover, the rule is applicable only in the presence of morbidly intensified psychogenic complexes. That is, we must first have the annoyed husband, the hysterical, love-longing wife, the Oedipus-complex, before the rule works. It would appear that after all, this formula is but a restatement, in hypothetical terms, of certain facts which had hitherto been stated in language more appropriate to their formal aspect. Whether anything is gained thereby and particularly whether any real light is thrown upon the psychogenesis of dramatic plots by this theory the reader must decide himself from the outline which has just been given. The reviewer's attitude remains *'rein referierend'* for the present.

The reader may raise the question: Are we to infer that it is the dramatist's intention to depict that which Wittels sees in his creations? Or is Wittels' merely a view-point from which we may encompass the whole field of drama, irrespective of the dramatist's intention? In the last analysis it really does not matter one way or another. The dramatist is a man of deep vision, not a scientist; he may have been led subconsciously to depict struggles and situations whose real import escapes even his understanding. This is not uncommon. But whether this be so or not, the value of the dramatist's works as documents for psychoanalytical study remains the same.

A special chapter entitled "Hellas und Hysterie" discusses the problem as to whether the Greeks of the classical period were subject to hysteria. This chapter contains very excellent suggestions. The question itself is answered in the negative. The author states that the Greek theater alone provided a thorough channel for discharging pent-up subconscious motivations and was enough to keep the Greek mind in a healthy state and specially free from hysteria. For the Greek the stage was *'ein Hort der psychischen Gesundheit'*, a most precious safety valve such as the modern citizen scarcely possesses. It is a mistake to look upon the Greek drama as at all symptomatic of the Greek mind. On the contrary, it shows what the citizens of Greece escaped just because they possessed this means of abreacting their phantasies. We are inclined to look upon Greek tragedy as peculiarly strange. The unfamiliarity of its spirit is due to the fact that we are too much addicted to hysteria, *'wir leben mit ihr in Symbiose.'* Having succeeded in suppressing all unwelcome instincts far beyond easy recall, the heroes of Greek tragedy, bearers of our own subconscious motivations though they be, appear nevertheless to be strange creatures with whom we have nothing in common. As a matter of fact, if we were as frank a people as the Greeks were we should recognize a great part of ourselves in the heroes of their drama. A true understanding of drama is furnished only by the sympathetic rapport between the sup-

pressed longings and phantasies of our subconscious stream and the heroes of the stage. Every great tragedy represents before our eyes the demons of our inner self; and it is for us to be honest enough to recognize our identity with them. Therein lies the true appreciation of drama, the great virtue of the Aristotelian principle of aesthetic catharsis. But having become more and more interested in the formal and conscious side of our existence and having therefore wandered away from our inner self we moderns lack the clear understanding of the human soul which distinguished the naive Greek mind; hence our inability really to appreciate Greek tragedy. Our civilization has carried us far away from that state in which man realized himself as a child of nature. We have become too sophisticated. This is the reason why the Greek stage seems no longer to hold up the mirror of nature to us.